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Biography.

The Son of Man hath not where to lay his head.

ST. MATTH. ch. viii. v. 20.

LIFE OF ST. JOHN CHRYSOSTOM,

ARCHBISHOP OF CONSTANTINOPLE.

(Continued from page 125.)

WE now present our readers with two letters, the one from Pope *Innocent*, who had kindly interfered in the affairs of our venerable sufferer, and laboured much to obtain his restoration; and the other from the Bishop to his friend, the excellent *Olympias*, a woman, whose character doth honour to her sex; whose piety and virtues may have been equalled, but never exceeded.

*“ To our dear brother JOHN, INNOCENT sendeth, greeting.*

*“ Though an innocent person may expect all prosperity and success, and ought to seek mercy and compassion from God; yet, we thought it became us to write these letters, as persuasives to patience; lest otherwise the malice of enemies should be more powerful to oppress, than a good conscience to animate and confirm your hope. For you, who are the pastor and teacher of so great a charge, are not to be taught, “ that in all ages the very best of men are often tried, whether they will keep up the strength and vigour of their patience, or tamely sink under the evils and hardships that befall them. Conscience certainly is the firmest pillar to support our minds, under all the miseries and oppressions, that are unjustly laid upon us; which unless we subdue, by an invincible patience, we give unto others too just suspicions of a bad cause. The man, who can repose his trust in God, and securely acquiesce in the satisfaction of his own conscience;*

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ought to bear with any thing. A good man may be exercised and trained up to patience, but he cannot be overcome, having the holy Scriptures at hand, as fortresses to defend and preserve him. For the divine lessons, which we unfold to the people, abound with examples to this purpose; and set before us, almost all the saints, that ever lived, as subject to manifold afflictions, and approved, as it were, in a school of trial, before they arrived at the crown and recompence of their patience. Let, therefore, dear brother, the consciousness of your innocency, which, under all calamities is never destitute of the consolations that naturally flow from virtue, comfort and stay your mind; for so long as our great Lord and Master has his eye upon us, a pure and unspotted conscience will lead us into the haven of tranquility and peace."—To this letter Chrysostom makes a truly pious and elegant reply; at the conclusion of which he writes thus: "I am now in the third year of my banishment, exposed to famine, pestilence, war, continual sieges, to an incredible solitude and desolation; to death every day, and to the points of the *Isaurian* sword (a nation at war with those where he lived.) In the midst of all which evils, it is no little support and comfort, that we have an interest in your constant and immutable affection, and that we are so much refreshed by your ready and sincere charity. This is our fortress, this our security, this our calm and quiet haven, this the treasury of a thousand good things, and the spring of infinite pleasures and delight; and if, after all, we should be driven into a more desolate corner, than that wherein we now are; this, with the testimony of our consciences, would make us depart with a mighty consolation under all our *sufferings*."

Concerning those sufferings he writes thus to *Olympias*, (to whom there are many letters remaining in his works, as well as an excellent book entitled, "*That no man is hurt but by himself*;" in which he proves, from every argument, the indispensable duty of submission and patience.) "I write to you on my deliverance from the gates of death. Therefore I rejoice, that your people did not arrive sooner; for had they found me in the extremity of my illness, I could not easily have deceived you, by sending you good tidings. The winter, which hath been more severe than usual, hath increased my pain in the stomach; and I have passed these two last months in a condition, that was worse to me than death; since I had only life enough left me to be sensible of my sufferings. All seemed equally a night to me, morning, noon, and night. I used to be all the day in bed; and tried in vain a thousand inventions to protect myself from the extremity of the cold. It was to no purpose, that I kept fires burning, endured the smoke, shut myself up close in my chamber, without daring to stir out, and loaded myself with blankets. I suffered all the while extraordinary torments, with continual vomitings, and pains in my head, having no appetite, and not be-



ing able to sleep at all, during these stormy and tedious nights." And in another letter he says, "Since you desire to hear from me, let me inform you, that I am recovered from my great illness, though I yet feel some remains. I have good physicians, but we want medicines, and other things, necessary to restore a wasted body. We even, at this time, foresee a famine, and a plague; and, to increase our misfortunes, the incursion of the robbers and murderers, make our roads impassable. Therefore I pray you not to send any of your people here; for I fear it might be the cause of their being murdered, which would give me great concern."—In a letter to another friend, he writes, "I dare not now invite you hither, our calamities are so great in *Armenia*. Wherever we go, we see streams of blood, dead men's bodies, houses demolished, and cities destroyed. We thought to find a sanctuary in this fortress, where we are confined, as in a dreadful prison; but we can enjoy no peace here: for the *Isauri* make war likewise against these retirements. Death is daily at our gates; the *Isauri* ransack the whole country with fire and sword. We are in danger of a famine, on account of the multitude of people, who are now blocked up in so close a place."

He was obliged to wander about amidst the rocks and mountains, and woods, as well as the rest of the people, yet he omitted in these sad circumstances, no opportunities, which his strength would supply, to teach and instruct them; and many, voluntarily, come into exile to attend him, and to hear his divine discourses! But his enemies, moved with envy at this, determined to remove him still more northward; and in this removal, as they wished, he died!

Good God! Could we doubt of a future state, and of thy just distribution of rewards and punishments hereafter, if it were only from the view of a man like this, whose abundant zeal in thy service, whose active virtue, eloquence and piety, subjected him to the bitterest of sufferings, to exile worse than death; to sickness and cold, to loneliness and sorrow; to cruelty and insult, to the loss of endearing friends, and to the mockery and triumph of unfeeling enemies! Happy sufferer, how gloriously didst thou triumph!—In the day of the resurrection, thou wilt be heard to exclaim in the plenitude of the joy of thy heart, "Thanks be to God who giveth me the victory, through Jesus Christ my Lord and my God!"

Monsieur Tavernier (vol. I. ch. ii. p. 6.) describing his journey through *Armenia*, tells us, "that they came to a famous city called *Charliqueu*, about two miles from which, in the midst of a plain, arises a vast rock, upon the north side of which, you ascend about nine or ten steps into a chamber, with a bed, a table, and a cupboard in it, all hewn out of the rock. Upon the west side, you ascend other five or six steps, that lead to a little gallery, about five or six feet long, and three broad, cut also out of the rock,

though of extraordinary hardness. The tradition of the Christians of that place affirm, that St. *Chrysostom* made this rock his retiring place, in his banishment, and they shew you in it the print of a man's body. Upon which account the caravans of Christian merchants pay their devotions at this rock; the bishop of the place, attended by some priests, who have every one a taper in his hand, going and saying prayers!"

There is no authentic painting of St. *Chrisostom* remaining.

#### CHRYSOSTOM and CRANMER COMPARED.

IN reviewing the lives of the two great men before us, we see the truth of St. Paul's declaration, that *through much tribulation, we must enter into the Kingdom of God.*—We see that neither the most exalted piety, the most blameless conversation, the most useful and benevolent designs, can avert the stroke of distress, or engage permanently the affection of mankind. For had this been possible, *Chrysostom* and *Cranmer* had certainly lived the favourites of all their countrymen, and died the objects of universal lamentation.

They were men, whose endowments of mind were truly valuable; whose zeal for the cause of Christ was equally strong and undissembled; and whose labours were alike indefatigable in the honourable and happy service. Both of them arose to the highest dignities in their profession; and they arose to those dignities without the anxious tediousness of unseemly solicitation; called out as they were, by their *princes*, to the arduous office of Episcopacy; and reluctantly led to that *throne*, which others so impatiently struggle to ascend. Eloquent in the pulpit, they were the delight of the people; and though *Chrysostom* seems to excel *Cranmer* in *oratory*; yet, if we are to credit historians, few preachers were more persuasive and nervous than our English Archbishop. They did not accept their promotion, as any exemption from the important labour of instructing others; they did not imagine, that they ceased to be *priests*, when they became *bishops*; the pulpit was visited as frequently by them, when they held the *crozier*, as when they wore the *cowl*; and they shewed, by their actions, that they thought the superior station the station of superior labour, duty and difficulty.

They were men of very similar dispositions; humane and compassionate, and equally remarkable for that temper, which distinguishes the true Christian, the merciful and forgiving temper. They were both great reformers; *Chrysostom*, at *Antioch*, removed many impediments to Christianity; and at *Constantinople*, he was no less vigilant, though not so successful. *Cranmer* was happy enough to be the instrument of effecting a much more important reformation; and though he lived not to enjoy the success of his endeavours, yet to him, under God, as the chief agent, we enjoy the blessings of our present religious liberty. They had each of them powerful enemies, and especially amongst



the corrupt clergy. *Chrysostom* had his *Theophilus*; *Cranmer* his *Gardiner*. Though highly esteemed by their *princes*, yet each of them fell a sacrifice to the rage of an infuriate woman—both were cast down by a royal hand. *Mary* prepared the fire for *Cranmer*. *Eudoxia*, the cruel miseries of banishment for *Chrysostom*. *Cranmer* had a mock trial; so had *Chrysostom*. Their enemies sat as judges upon each. *Cranmer* languished long in prison; *Chrysostom* in exile. *Cranmer* offended, but died soon after, a steady martyr, and an humble penitent. *Chrysostom* was so happy as to preserve his integrity, and though he fell not by the hands of the executioner, yet no man will hesitate to say, that he fell a martyr to the persecuting and savage cruelty of his enemies.

*Cranmer* left many writings behind him; *Chrysostom* left more, and of greater estimation. But if we consider, that we owe our Liturgy, our translation of the Bible, &c. to *Cranmer*, we shall judge his works to be as useful as *Chrysostom's*. However, in this respect they are alike, that each of them administered to the public service of God for many ages. The Liturgy of St. *Chrysostom* having been long used in the *Greek*,\* as that of *Cranmer* has been in the *English Church*. Nay, indeed we are indebted to the former for some parts of our own public service; and *Chrysostom* will always be remembered, while his prayer concludes our Litany.

St. *Chrysostom's* works are voluminous; the best edition of them is that of the *Benedictines*, which consists of 13 volumes in folio. His style is peculiarly sweet, elegant and expressive; his thoughts lively; his piety conspicuous in every line: and his judgment much superior to that of many of the Fathers. Perhaps there are few writings of the ancients, which so well deserve, and which so well repay the young divine's attention, as the works of St. *Chrysostom*.

\* See Dr. Brett's Collection of Liturgies; which we earnestly recommend to the perusal of every son of the Church.

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## ANTIQUITIES.

### A LITERARY QUESTION.

WHAT was the original of letters? Were they invented by man, or discovered to men by revelation? If invented by men, when and by whom? If revealed, when and to whom?

A matter of such transcendent advantage to the world, may justly excite some curiosity to enquire into its original; especially as the genuine antiquity of history so much depends on a knowledge of the date of this art.

Some have imagined writing to be almost coeval with man-

kind, and reckoned it among the *first* inventions of human sagacity. But why should we make so improbable a supposition, unless we had better evidence for it, than mere conjecture.

The majority of *Pagan* authors agree in ascribing the invention of letters, not only to *one nation*, but to *one man* of that nation, viz. the Egyptian *Thoth* or *Mercury*.

*Sanchoniatho* largely describes the invention and propagation of this art, by and from this *Thoth*; and asserts, that he was the first who wrote records. *Plato* affirms, that the invention of letters was by *Thoth*; but that it is doubtful whether he was a *God* or a *Man*. *Diodorus Siculus* mentions the *Egyptian Mercury* as the inventor of letters. *Cicero* and *Plutarch* confirm the same opinion.

But how far soever these *Pagan* testimonies may go to settle the origin of letters; we apprehend that *Moses* was the first person who had the knowledge of letters; and that he derived it from the two tables of stone, miraculously engraved by the finger of *God*.

This is not a new opinion, but the sentiment of several ancient authors. *Eupolemus* is quoted by *Eusebius*, to this purpose. *Artapanus*, another ancient writer, quoted by *Eusebius*, intimates that *Moses* imparted letters to the Egyptians, and that he was the *Mercury* who first taught that people the art of writing.

*Clemens Alexandrinus* takes notice, that as *Cadmus* first brought letters into *Greece*, so he had them from the *Phanicians*, who being neighbours to the *Hebrews*, obtained them from thence.

*Cyril of Alexandria* insists much upon this point, that *Moses* was the first who instructed the *Hebrews* in the art of writing; from whom other nations received it, and quotes *Clemens Alexandrinus* as being in the same opinion.

*Augustine* says, that the *Hebrew* letters commenced at the giving of the Law on Mount *Sinai*.

And *Ludovicus Vives* observeth, that it is the common opinion both of *Jews* and *Christians*, that *Moses* first gave letters to the *Hebrew* nation.

This opinion of the *Mosaic* origin of letters is not a singular fancy of the *ancients*, for many learned *moderns* have espoused it; and therefore we may conclude, that no improvements in criticism, since the revival of learning, have discovered any thing definitive against this ancient persuasion of *Eupolemus Artapanus*, and their followers.

Supposing that the books of *Moses* are, though a very short, yet a good history of the times and countries to which he refers, there is no probability that the use of letters obtained in the *antediluvian* world. There is not so much as a single hint to that purpose; and as *Moses* records the first husbandman and first shepherd, the inventor of tents for cattle, of music, and metal work, one would think that he would have mentioned the invention of *writing*, had it been then known.



There is no probability that *letters* were known before the days of *Moses*, as *writing* is never mentioned in any of his books *before* the giving of the *Law*; and yet the mention of it is hardly ever omitted by him on any proper occasion, *after* that memorable event. This singular conduct, in so accurate an historian, cannot well be accounted for on any other supposition than this, *that writing was revealed or discovered at or about the time of the giving of the Law.*

That the art of *writing* was imparted to mankind by divine revelation, is agreeable to the *very letter* of the *Mosaic* history. The two tables were written with the finger of God; so that *Moses* had no hand in *writing* then. And when the first tables were broken, though *Moses* was directed to prepare other tables, yet they were again *miraculously inscribed*; and we think it is not probable, that this inscription would have been *miraculously* repeated, if *Moses* himself could have *performed* it; if he had learned the art of *writing* before, either in the *Egyptian* schools, where he had been educated in all their learning, or among the *Arabians* with *Jethro*.

There were many revelations given to mankind *before* the *Law*, and many *after* it. All were at last *written* by divine command, and by the *hands of men*, except the two tables. Is it not therefore very inexplicable, that none of all the revelations *before* the Tables, should have been written *at all*, at the time of their being given? and that none *after* that time should be written, but by the hands of *men*, and yet the Tables should have been miraculously written by the *finger* of God? All this is inexplicable on the supposition that writing was known before the Tables. But on the contrary supposition, all is intelligible and natural; and it is very credible, that writing *not* having been discovered by the sagacity of man, God should condescend to reveal it, to answer the great end of perpetuating the knowledge of his will, when the life of man was so much shortened, as not to be capable of preserving it by tradition.

Another argument to prove the probability that *letters* were communicated by divine revelation, is, that there is no instance mentioned in the world, of any one of himself finding out the art of reading. There is something so astonishing in this art, as may justly authorize our calling it divine. It was perfect at first, and has never received any improvement. The alphabet, that would accommodate itself to all articulate sounds, is found in the *Hebrew* decalogue, and all the *Hebrew* letters except *Teth*. All the ways in which the organs of speech came to be made use of, to *touch* each other, in pronouncing articulate sounds, have a mark or character for them, and a name expressive of their power in sound. whether guttural, labial, lingual, dental, or however distinguished.

A solution of two difficulties on this point shall conclude the present essay.

1. The first that occurs is in Exod. ch. xvii. v. 14—"And the Lord said to *Moses*, write this for a memorial," &c. From whence it would appear, that *writing* was in use before the period of giving the law.

To this we reply, that it is not probable that *Moses* could write any letters at that time, for the reasons given above; and nothing is more common than dislocations, not only in the best human writings, but even in the sacred volumes themselves. There is no great inaccuracy in setting down *together all* the principal circumstances belonging to any one matter, though there be some distance of time betwixt those *circumstances* in point of succession; for this may prevent returning to the principal story a second or third time after the narration. The same reply may serve to the objection drawn from Exod. ch. xxiv. v. 3, 4, 7.

2. Another objection is taken from Job, ch. xix. v. 23, 24.—As the *date* of this book is uncertain, we might say, that no proper objection could be drawn from thence. However, we reply, that it was proper that *Moses* should make it an useful and edifying narration in the poetical way. The complaint referred to might have been made according to the manner of his age, or in some such way as this—"Oh! that I had sufficient witnesses, of competent capacity to *observe*, and fidelity to *re-late* your accusations, and my defence; so that both might be perfectly remembered." The author of the *drama*, though in the manner of his age, expresseth the same sentiments of distress in these words—"Oh! that it were written in a book; oh! that it were engraven with a pen of iron in the rock forever!"—Now this is the same sentiment as the other, though it might be differently expressed by one that did, and by one that did not understand the art of writing: so that, calling in the aid of the arguments and testimonies already cited, it is fair to make the inference from these texts from Job in favour of the opinion, that letters are of *divine revelation*, and that, as letters were first communicated to mankind at the giving of the Law, the book of Job must have been written subsequent to that æra.

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## ON THE MANNER OF DIVINE WORSHIP.

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*And the four and twenty Elders fell down and worshipped HIM THAT LIV-  
ETH FOREVER AND EVER.* Rev. ch. v. v. 14.

THE only difference between the religious services of the glorified spirits in heaven, and those of their brethren in the flesh, consists in this, that they are employed in praising God for their complete redemption, while we are exercised in daily applications to be made partakers thereof with them. With res-



pect to the *manner* of performing divine worship, there can, or ought to be no other difference between them and us, than that it is our duty to be, if possible, the most fervent and humble of the two. They are escaped from the snares and corruptions of the world, as the bird out of the hands of the fowler, whereas we are set in the midst of many and great dangers, trials, and temptations, from which nothing short of the grace of God can preserve us. However circumspect we may be in our practice, and watchful over the thoughts and desires of our hearts, still we shall find at the close of every day, if we examine our state as we should do, that in numerous points, "we have left undone those things which we ought to have done, and have done those things which we ought not to have done."

Now if we sincerely believe that the state of the blessed is a state of purity, as being in the immediate presence of HIM who is holy, and who cannot look upon, or endure sin, should not this beget in our minds a very humbling view of ourselves, and bring us upon our knees in the most *lowly posture* at the footstool of grace, that we may obtain the pardon of our many and great offences?

We read that the souls of the redeemed *fall down* and worship HIM that liveth for ever and ever: that they prostrate themselves in the most humiliating manner before the throne of God their Saviour, and that even the very angels themselves, those pure spirits which never knew sin, also *fall upon their faces* before him, saying, "Amen, blessing and glory, wisdom and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

What a privilege is it for us to be brought into communion with this "glorious assembly and Church of the first-born!" and yet such is the favour with which we are distinguished; for the visible and the invisible Church are united in one bond of fellowship, and have the *same* object of FAITH and WORSHIP.

He "who liveth for ever and ever," is gloriously present with his people in heaven, and he is also with his faithful servants upon earth by the power of his spirit. In an especial manner is he present in the assemblies of the righteous at the seasons of public worship, for this was his own promise left as a sacred depositum, when he said, "where two or three are gathered together in my name, *there am I in the midst of them.*"

When we enter into the house of prayer, it should be our first thought to consider that the KING OF GLORY holds his court there, and that he beholds the heart, the affections, and the deportment of every one in his presence. He is in the midst of the worshipping assembly, to hear their supplications, and to receive their praises. How careful then, ought we to be, not to offend his Divine Majesty, by wandering thoughts, or by a careless and irreverent behaviour? If HE is present "who liveth for ever and ever," should we not be filled with a solemnity becoming

sinful creatures, and ought we not to fall prostrate before him with penitent and contrite hearts, that we may receive mercy and find grace to help us in our time of need?

The various orders of happy spirits above, feel it their duty and their felicity to humble themselves in the lowest posture before his throne—and when we are called upon to assemble ourselves at his levee or court below (if I may so speak) shall we, vile and corrupt as we are, presume to appear before him in a flippant and careless manner? The wisest of men, and himself a mighty sovereign, hath taught us a contrary conduct: “keep thy foot when thou goest into the house of God, and be more ready to hear, than to offer the sacrifice of fools.” Eccles. v. 1.

If it is a blessed privilege to be thus admitted into the courts of our God, and to know that he will accept our sacrifices and oblations, through the merits and intercession of his Son; if it is an honourable and comfortable distinction to unite with angels and archangels, with seraphim and cherubim, in singing the praises of our Creator, Redeemer, and Sanctifier, it becomes us to *prepare ourselves* for the solemn service by a due examination of our minds, so that we may come into the temple of the Lord with seriousness and reverence. On our entering into the sanctuary, the language of the Patriarch Jacob, will be a proper meditation for us—“how dreadful is this place! it is no other than the house of God, and this is the gate of heaven!”

In the progress of the service, we should be collected, attentive and devout; marking the different parts by a correspondent disposition and deportment. When we are hearing the word of exhortation and instruction, let our countenance and gesture manifest that it is duly respected by us. In confession and prayer, let us humble ourselves in a lowly posture before the divine majesty; and when his praises are sung, let us *stand up* as the angels in heaven do round about the throne of God and the Lamb.

Many persons accustom themselves to a very unbecoming posture and to irregular practices in public worship. When they ought to *kneel*, they *stand* or *sit*; and that particularly in the most humiliating parts of the service, as when they are confessing their manifold sins and wickedness, and supplicating the forgiveness of their offences, and the aid of divine grace. Where the lowest of all positions ought to be adopted, the generality in Christian assemblies sit at their ease, as if they were hearing an idle tale, or had no concern at all in the petitions then presented to the Almighty. It is lamentable to see how greatly this irreverent and irreligious practice has spread itself throughout all our Churches. You may observe a few devout souls here and there humbly kneeling; but if you look into the well-lined, seated, and furnished pews, the elegant worshippers think it quite sufficient to lean a little forward, and to whisper the prayers after the minister. Even when the high praises of God require us to



stand up with holy joy, and to join in the grateful ascriptions of thanksgiving with all our brethren, the greater part loll at their ease, contented with reading the psalm to themselves, and in attending to the voices of the singers.

Thus we have the *form* of worship, but where is the *spirit* of it? This is not to come before the Lord with an acceptable sacrifice, but merely as a matter of course and common decency. Had we right notions concerning the intent of public worship, and minds properly disposed for the service, we should manifest the same by a very different behaviour. It would then be seen that we not only confessed with our lips that we are sinners, but that we felt in our hearts the necessity of supplicating pardon and mercy. Every confession and petition would with such a disposition of heart be breathed out with fervour; and every acknowledgment of God's loving kindness, especially in the redemption of the world, would be expressed with that warmth of affection which shews that we have a due sense of the inestimable gift.

It is to be feared that too many persons, professing much zeal for religion, have mean notions of public worship; and go to Church rather to hear some admired preacher, than to join in the devotional services of our excellent Church. They are impatient till the prayers are ended; and it is observable that some purposely absent themselves till the service is nearly finished. This is particularly the case, with respect to those who follow what are called, but very improperly, *evangelical* or *gospel* preachers, and are fond of attending nightly conferences, and boast of their spiritual experiences. Herein they do but imitate certain fanatics of old, who made the whole of public service consist in preaching or *lecturing*. But if these persons had right notions of religion, they would learn to value *public prayers* more highly than *preaching*. *Doctrines* and *duties* are easily learnt in private; and though it be very necessary that they should be frequently urged and explained from the pulpit; yet the people ought to be carefully reminded that the privilege they enjoy, of entering into communion with saints and angels, in public worship, is of infinitely more consequence to them. In these services we learn both *doctrines* and *duties*, which is an important consideration, though but little regarded. If we had no sins to confess, no blessings to be thankful for, no grace to supplicate, then we might go to Church merely to be amused with hearing a pathetic and elegant discourse, finely delivered. But if we regard ourselves, as we are taught in Scripture to do, miserable sinners, we shall enter into the Sanctuary of God with trembling hearts, and join in the solemn services thereof with humility and earnestness. We shall hereby be disposed to hear the word of God with attention, with judgment, and with profit. And the seed thus falling into prepared ground, will bring forth to the glory of God, and our everlasting benefit, the genuine fruits of righteousness, "some thirty, some sixty, and some an hundred fold."

FOR THE CHURCHMAN'S MAGAZINE.

THE vision of the Prophet Daniel, recorded in his seventh chapter, comprehends in similitude the history of the whole world, so far as the nations of the earth had any connection with the Church of God, from the time of the Prophet, or rather a little before, down to the present day; and hence to the time, when the whole world shall come into the true fold of God. An explanation of the whole vision, and application of it to the events which it represents in figure, may therefore be instructive and useful, leading to a right understanding of the word of God. It is usual in the Bible to represent mankind, or human society, under the image of great waters, or the sea: And what figure could be more apt and expressive? Human affairs are perpetually fluctuating as the sea; never at rest, now rising and now falling, now flowing this way, and now that.—The tide of wealth and power in one place gaining; in another, falling away.—Sometimes peace and quietness prevailing; then immediately the storm of war and contention throwing all into confusion and disorder; just like the troubled sea, whose waves cannot rest. From this tempestuous sea of human affairs, blown upon by the four winds of heaven, the Prophet saw arise, *four great beasts diverse one from another*. These are, as the vision is afterwards interpreted, four great kingdoms or empires. These four kingdoms or nations were severally, in their day, mighty conquerors, who carried their arms into many regions of the earth: Hence they are fitly compared to wild beasts, which roam in quest of prey; devour and lay waste all within their reach, and seem to delight in slaughter and devastation. This figurative representation of conquerors, is, to be sure, not much to their honour; but when Almighty God undertakes to describe men, he gives them their true characters without flattery or disguise. In this case we see them as they ought to be viewed, laying waste the earth by fire and sword; ravenous as a beast of prey; never satisfied with devouring and destroying; putting to death, or leading into captivity, millions who have given them no provocation. This is what conquerors always do; and herein they resemble savage beasts, such as Daniel saw in the vision. They came up from the sea: They rose up from the troubled waters of human society.

The first of these great beasts *was like a lion, and had eagle's wings*. This was the Assyrian, or Babylonish empire; and was the first conquering nation recorded in history; or at least the first that made any very great inroads upon its neighbours. It was very strong and fierce, haughty and cruel; and is therefore characterized by the Lion, the most courageous and fierce animal in the world. This was the empire, which, under Nebu-



chadnezzar, led the Jews away captive to Babylon ; and Egypt, Syria, India, and all the neighbouring countries submitted to its arms, in the plenitude of its power. The Lion is represented with eagle's wings, because the conquests of this nation were very rapid, being almost all of them achieved in the reign of Nebuchadnezzar : And whereas the beast in the vision *was lifted up from the earth, and made to stand upon the feet as a man ; and a man's heart was given to it ;* it is proper to remark, that this part of the vision relates to Nebuchadnezzar himself, who after his great conquests, was smitten with madness, and made to fancy himself indeed a beast, as recorded by Daniel. But after his recovery he was humbled before the mighty God, gave over his lofty pursuits of ambition, lived and died in peace, in a manner more becoming a man ; and after him the empire made no more conquests. Hence the beast is represented as having a man's heart ; a disposition more mild and humane than when it first rose up out of the waters.—So far the vision relates to what was past, when the Prophet wrote ; but it immediately proceeds to what was then future :—

*And behold another beast, a second, like to a bear ; and it raised up itself on one side, and it had three ribs in the mouth of it, between the teeth of it ; and they said thus unto it, Arise, devour much flesh.* This is the Medo-Persian empire under Cyrus ; which is likened to a bear, a rude and savage animal, because it was less civilized in its manners, than the neighbouring nations, and is represented as raising itself upon one side, because this empire was composed of two united in one, in consequence of Cyrus, being heir to both crowns, and one of the nations being much more powerful than the other, and contributing much the greater share towards his conquests. It was an empire that devoured much flesh ; that is, conquered many nations, and extended its limits into far distant regions, swallowing up all Nebuchadnezzar's conquests, and much more, plucking from the throne his predecessors, and reducing to obedience the famous city of Babylon, the wonder of the world, whose walls were seventy cubits high. As to the three ribs in the mouth of the beast, they are no doubt to be understood of his three principal captains, who assisted him with their counsel, and commanded his armies ; by whom he was enabled thus to devour and destroy the nations of the earth, and to extend his conquests far and wide. These captains were named Abradates, Gadates, and Gobrias, neither of whom was his natural born subject, but all were won over to his service by the fame of his character, and his wonderful address in conciliating the affections of men. It is remarkable that the ribs are placed in the mouth of the beast, an unnatural position to characterize those three captains, and to shew that they did not naturally belong to the beast. This part of the vision was minutely accomplished, as any one may see by looking into *Rollin's Antient History*, where he treats of

Cyrus, and gives an account of the manner in which he won those men to his service, and the aids they afforded him in the prosecution of his conquests. This beast rose up from the great sea in the days of the Prophet, very soon after he had the vision; for it was under this empire, after it had conquered Babylon, that the Jews were permitted to return and rebuild Jerusalem, and by Cyrus himself was the permission given. What next follows was more distant from the Prophet's time.

*After this I beheld, and lo, another like a Leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it.* This is the Grecian empire under *Alexander the Great*, commonly so called; who exceeded all that ever went before him, or have since followed, in the wonderful rapidity of his conquests; for in about the space of eleven years he overran more territory, conquered and reduced to obedience more nations and countries; than the two empires before mentioned; reducing the same countries which had been subject to them, and adding still more; with terrible slaughter and havoc, laying waste the earth. Hence he is likened to a Leopard, the swiftest footed beast in the world. And as if this were not enough to characterize his wonderful rapidity, the beast has four wings of a fowl on the back of it to hasten its speed. These, as well as the four heads, may also be understood to represent Alexander's four great captains, between whom it is well known his empire was divided after his decease; but soon after the several parts got into contentions and wars with one another, and so found employment enough for their restless ambition, without seeking it at a distance. This beast came up out of the waters a little more than two hundred years after the time of the Prophet.

[To be continued.]

## NOAH'S PROPHECY.

Gen. ch. ix. v. 25, 27.

[A continuation of this highly interesting subject was promised in No. 12, (vol. I.) p. 192: but unfortunately the manuscript was mislaid, which obliges the Editor to request the forgiveness of our readers for its publicity at this late date.]

**BUT** the curse under present consideration particularly implies *servitude*, v. 25. The word *brethren*, in Hebrew, comprehends more distant relations, nay, all who were of the same stock or lineage. Canaan's descendants were to be subject to those of Shem and Japheth; and the natural consequence of vice in communities, as well as in single persons, is *slavery*. The same thing is repeated again and again in the two following verses; so that this is as it were the burden of that prophecy. The phrase, *servant*



of servants, is of the same construction and turn, as *holy of holies, king of kings, song of songs*, and the like; and imports, that they should be the lowest and basest of servants.

It is probable that this prophecy was delivered immediately or soon after the transaction referred to:—if it was delivered upon Noah's coming out of *the tent*, after his having the prophetic dream, (*et auguria parentum de prole haud vana sunt*;—The predictions of parents concerning their offspring seldom prove false,) then Canaan was prophesied of before he was born, as it was predicted concerning Esau and Jacob, Gen. 25, 23. that *the elder should serve the younger*, before the children were born, and had done neither good nor evil, as St. Paul saith, Rom. ix. v. 11. —If the prophecy was delivered a little before the transactions which immediately follow in the history, then it was a little before Noah's death, and he was enlightened in his last moments, as Jacob was, to foretel *what should befall his posterity in the latter days*.—Gen. xlix. 1. However this matter be determined, though I cannot but think that it was given immediately upon his coming out of *the tent*, and in consequence of his prophetic dream; several centuries elapsed before it began to receive any portion of its accomplishment. Then the Israelites, descendants of Shem, under the command of Joshua, invaded the country of the Canaanites, smote above thirty of their kings, took possession of their land, slew multitudes of the inhabitants, made the Gibeonites, and other descendants of Canaan, servants and tributaries—*drawers of water and hewers of wood*;—and Solomon afterwards subdued the rest.—See 2. Chron. ch. viii. v. 7, 9. The Greeks and Romans too, descendants of Japheth, not only subdued Syria and Palestine, but conquered such of the Canaanites that remained;—for instance, the Tyrians and Carthaginians, the former of whom were ruined by Alexander and the Grecians, and the latter by Scipio and the Romans. “And this *fate*, says Mr. Mede, it was, that made Hannibal, a descendant of Canaan, cry out, with amazement of soul, “I acknowledge the fortune of Carthage.”—(See Livy, lib. 27. in fine.)—And ever since, the miserable remainder of this people have been slaves, first to the Saracens, descendants from Shem; and afterwards to the Turks, who descended from Japheth; and they groan under their dominion at this day.

But, it may be asked, since *Ham, the father of Canaan*, is mentioned in the preceding part of the history, how came the person of a sudden to be changed into Canaan?—The Arabic reads, *the father of Canaan*, in three verses. Some copies of the septuagint have *Ham* instead of *Canaan*. And if we attend to the metre of the sentence, the line *cursed be Canaan*, is shorter than the rest, as if something was deficient. May we not therefore suppose that the copyist, by mistake, wrote only *Canaan* instead of *Ham, the father of Canaan*, through the whole passage?

By this reading, all the three sons of Noah are included in the prophecy; whereas, otherwise, *Ham*, who was the offender, is excluded, or only punished in one of his children. But when it is said, *cursed be Ham, the father of Canaan*, &c. it is implied, that his whole race was devoted to servitude, but particularly the *Canaanites*. Not that this was to take place immediately, but, in process of time, when they should forfeit their liberty by their wickedness. That the forfeiture of nationality and liberty was a natural consequence of excessive impiety and wickedness, was an opinion generally received among the Jews, is evident, from the high priests saying, "it is expedient that one man should die for the people, that the whole nation perish not—if we let him, that is, Jesus, thus alone, all men will believe on him, and the Romans will come and take away both our place and nation."

*Ham* at first subdued some of the posterity of *Shem*, as *Canaan* sometimes conquered *Japheth*; particularly the *Carthaginians*, who were originally *Canaanites*, obtained many victories in Spain and Italy, and carried their arms even to the gates of Rome. But, in time, they were subdued, and the change of their fortune but rendered their curse the more remarkable. Egypt was the *land of Ham*, as it is often called in scripture; and was for many years, a great and flourishing empire; but it was subdued by the *Persians*, who descended from *Shem*, and afterwards by the *Greeks*, who descended from *Japheth*; and from that time to this, it hath constantly been in subjection to some or other of the posterity of *Shem* or *Japheth*. The whole continent of *Africa* was peopled principally by the descendants of *Ham*; and for how many years have the better parts of that country lain under the dominion of the *Romans*, then of the *Saracens*, and now of the *Turks*? In what wickedness, ignorance, barbarity, slavery, and misery, live most of its inhabitants? and of the poor negroes how many thousands are sacrificed at the yearly festivals, called *customs*, to water the graves of their departed princes? and how many thousands more are bought and sold, and conveyed from one quarter of the world to do the work of *beasts* in another?

Nothing can be more complete than the execution of the sentence upon *Ham* as well as upon *Canaan*. Let us now consider the promises to *Shem* and *Japheth*. And he (Noah,) said, *blessed be the Lord God of Shem*, v. 26—and *Canaan shall be his servant*, or rather *their servant*; that is, servant to his brethren, for that is the main part of the prophecy.

We may observe, that the Patriarch does not say, *blessed be Shem*, as he said, *cursed be Canaan*. For men's evil springeth of themselves, but their good cometh from God; and therefore in an extacy of devotion, he breaks forth into thanksgiving to God, the author of all good to *Shem*. Nor doth he say the same to *Japheth*, for God may dispense his peculiar favours according to his good pleasure, and salvation was to be derived from the



posterity of *Shem*. God prefers *Shem* to his elder brother *Japheth*, as *Jacob* was afterwards preferred to *Esau*, and *David* to his brethren, to shew that the order of *Grace* is not always the same as the order of *Nature*. By *Jehovah's* being emphatically called the God of *Shem*, it is plainly intimated that he would be his God in a peculiar manner. Accordingly, the Church of God was established among the posterity of *Shem* for several generations; and of them, as concerning the flesh, *Christ* came, who is God over all, blessed for ever more. Rom. ix. v. 5.

But *Japheth* was not dismissed without a promise, v. 27.—*God shall enlarge Japheth, and he shall dwell in the tents of Shem.* Some understand the words according to the marginal reading, “God shall persuade or allure *Japheth*, so that he shall come over to the true religion, and dwell in the tents of *Shem*.” But this paraphrastic sense is objected to by the best critics, who prefer the textual rendering, because in the original there is a manifest allusion to *Japheth's* name, such as is familiar to the Hebrew writers. (See Gen. ch. v. 29—ch. xlix. v. 8, 16, 19) and in the text immediately before us, it is said, *God shall enlarge Japheth*; his name signifies enlargement, and we find that he was enlarged both in territory and in children. The possessions of *Japheth's* posterity, besides all *Europe*, extensive as it is, comprehends the lesser *Asia*, *Media*, part of *Armenia*, *Iberia*, *Albania*, and those vast regions of the north, which antiently the *Scythians* did, and the *Tartars* do now inhabit.—And it is not improbable that *America* was peopled by his descendants. The enlargement of *Japheth* may also denote a numerous progeny; and it appears from the next chapter that *Japheth* had seven sons, *Ham*, four and *Shem*, five. The northern *hive*, as Sir *William Temple* calls it, was always remarkable for its fecundity, and hath been continually pouring fourth swarms, and sending out colonies into the more southern parts, both in *Europe* and *Asia*.

The following clause, *and he shall dwell in the tents of Shem*, may mean, either that God, or that *Japheth* shall dwell in the tents of *Shem*; in the tents of *Shem*, saith *Noah*, speaking according to the simplicity of the times, when men dwelt in tents. The original seems to favour the former construction; according to which the sentence would read thus, *God will enlarge Japheth, and will dwell in the tents of Shem*. The Chaldee paraphrast has it, and will make his glory to dwell in the tabernacles of *Shem*. Taken in either sense, the prophecy hath been most punctually fulfilled. In the former sense, it was literally fulfilled, when the *Shechina*, the glory of God, or divine presence, rested on the Ark, and dwelt in the *Tabernacle*, or temple of *Jerusalem*; and when the WORD, “who was with God, and was God (*eskenōse*) pitched his tent, and dwelt among us,” St. John, ch. i. v. 14. In the latter sense it was fulfilled, first, when the *Greeks* and *Romans*, who sprung from *Japheth*, sub-

dued and possessed *Judea*, and other countries of *Asia* belonging to *Shem*;—and again, spiritually, when they were proselyted to the true religion, and they who were not *Israelites* by birth, became *Israelites* by faith, and lived, as we and many others of *Japheth's* posterity do at this day, *in the tents of Shem*, i.e. within the pale of the Church of Christ.

This extraordinary prophecy was delivered near four thousand years ago, and hath progressively received its various measures of fulfilment, through the several periods of intervening time down to the present day. Its perfect completion is commensurate with time itself—it is the history of the world in epitome—a condensed record of the general condition of the human race from the flood to the day of judgment ! S.

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## THE CHURCH IN CONNECTICUT.

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ON Wednesday and Thursday, the 6th and 7th days of June ult. was holden in Christ Church, Middletown, the ANNUAL CONVENTION of the EPISCOPAL CHURCH of CONNECTICUT. Prayers were read by the Rev. HENRY WHITLOCK, Rector of the Churches of Norwalk and Wilton, and a suitable discourse delivered by the Rev. MENZIES RAYNER, Rector of — Church, Hartford. Text, Acts, ch. xx. v. 24—*But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

Did the limits of our Magazine permit, we might present our readers with many extracts from this sensible and well connected discourse ; but to pass it over without making any, would not be doing justice to the subject, nor to the feelings of the attentive audience who heard it delivered.

Having opened the subject with a proper eulogium on his text, Mr. R. proceeds to particularize its several parts. 1st. With regard to the trials and difficulties to which the ministers of the Gospel are subjected, it ought to be remembered that they are men of like passions with others, exposed to trials and temptations in common with their Christian brethren. The world, the flesh, and the devil, are the confederated enemies of all men, whether laics or ecclesiastics. As well as other Christians, the minister finds it necessary to oppose the corrupt inclinations of nature, to restrain his passions, to “keep his body under, and bring it into subjection, lest after he has preached the gospel to others, he himself should become a cast-away.” In common with all other candidates for the prize of the high-calling in Christ Jesus, he must guard against the fascinating vani-



ties and allurements of the world; and the beguiling insinuations and deceptive arts of his ever-wakeful adversary: he must not be "ignorant of his devices, lest he get an advantage over him, and betray him into error, transgression, and ruin."

"In addition to these, he has trials of a peculiar kind, arising from the nature of his office, and the situation in which he stands related to the chief shepherd, and that portion of the flock committed to his care. As a preacher of "the doctrine of repentance and remission of sins," to guilty man, he is exposed to the scoffs and ridicule of the thoughtless and the unprincipled, and to the malevolence of infidels and avowed enemies of Christianity. Such opposers of Christianity, are continually venting their hatred against its ministers, and from the failings or the misconduct of one, take occasion to calumniate the whole order: as if one's proving a hypocrite or villain were a sufficient evidence to prove the whole a set of crafty, designing men; that Christianity is nothing but a cunningly devised fable, and the whole of religion, priestcraft or enthusiasm."

"From the professors of Christianity, the ministers of the Gospel have a right to expect better treatment. But, inconsistent, nay, improbable as it may seem, from these they often experience the greatest trials, and receive the greatest indignities. Instead of examining their own hearts, and correcting the errors of their own lives, they are frequently employed in marking with cruel criticism the conduct of the minister, as if virtue was necessary, and vice criminal in him only. To known and scandalous offences our lay brethren ought indeed to object, as inconsistent with the character of a Clergyman and a Christian; but expecting an extraordinary degree of sanctity, little short of perfection, they are apt to make no allowance for the frailty of human nature, but magnify his real or supposed failings into high misdemeanours, and almost unpardonable offences. Each one for himself, takes the liberty of marking out a rule of conduct for the minister to pursue, and whenever he happens to go contrary to any of these complicated and contradictory rules, some one is offended, and the minister is censured for impropriety of conduct. In his preaching, he is equally liable to give offence, and to be censured. His discourses are too plain and too pointed for some, or too refined and too general for others. Or they are reckoned too dry and speculative, or too warm and animated. That a preacher should please every individual in a congregation, is indeed not to be expected, and perhaps not to be desired, since our Saviour hath said, "woe unto you, when all men speak well of you, for so did their fathers to the false prophets."

Pointing out the indecency of neglecting public worship, Mr. R. subjoins—"But some one will say why should the preachers be uneasy or dissatisfied, seeing his salary is going on, whether the people attend or not: so long as his wages are

not diminished, he ought to be contented, whether they say at home or come to Church.

This apology for neglect of public worship originates in the scheme of hiring Clergymen for a limited time, which is daily gaining ground among us; a scheme destructive of every idea of any spiritual relation between priest and people, and which tends to put the ministerial functions upon the same footing as any common merchantable article: just as if one year's or one Sunday's preaching, or the administering of baptism, or the holy Communion, were worth so much money, more or less as the parties can agree. If this is not a species of symony, we know not what symony is.

Mr. R. having cautioned the Laity against inattention to the *things that particularly belong to their peace*," addressing himself to the Clergy, justly exclaims, "O what account will they be able to render, who, having had a dispensation of the Gospel committed unto them, shall be found to have been unfaithful, and betrayers of their trust! If they have handled the word of God deceitfully; if through fear of incurring the reproach of men, or to gain favour and court popularity, they have shunned to declare the whole counsel of God; how will they be able to stand, in the day of the appearance of Jesus Christ!"

To show that the ministerial office is an office of *relation* and *agency* between God and man, and not dependent on mere contract, Mr. R. very properly observes—"What the Lord said by the Prophet to the watchman of the house of Israel, may with equal propriety be applied to every minister of the Gospel. *O Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die. If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.* With this text in his remembrance, St. Paul thus addressed the Elders of the Church at Ephesus, *I take you to record this day, that I am free from the blood of all men. For I have not shunned to declare unto you all the counsel of God.*" From these passages it may be clearly inferred, that there is danger of men's perishing through the ignorance, negligence, or unfaithfulness of those whose office and duty it is to instruct, to admonish men, and to watch for their salvation."

Having placed in an engaging point of view, several of the most prominent parts of clerical duty, Mr. R. very properly calls upon the laity for their co-operation, in language well adapted to the importance of the subject, with which he concludes his discourse,

"The text has led me to direct my discourse on this occasion to the Clergy principally; yet their duties are so related, and their interests so connected with those of private Christians, that in addressing myself to them, I hope that my lay brethren



will consider themselves as virtually comprehended, and bear in mind that the Clergy and Laity are joint partakers of the grace of God. If then, Christianity is a thing so desirable, and so conducive to the happiness of mankind, you, our lay brethren ought cordially to embrace it; to pray for it, and to use all your influence both by word and example, that the word of the Lord may be glorified." If, also, the Gospel Ministry is of so important a nature, being the embassy of pardon and peace to sinful man, how cheerfully ought you to contribute a due portion of all your talents, whether they be gifts of nature or of grace, for its support and maintenance? It is a duty you owe to God and to your Clergy; to yourselves and to your children, to strengthen the hands and encourage the hearts of those among you who are *watching over your souls, as men that must give an account*; also to *pray the Lord of the harvest, that he would from time to time send forth more labourers into his harvest*; faithful men who shall be able to teach you the way of salvation, and be glad to testify the Gospel of the grace of God among you, to your unspeakable comfort."

On Thursday, there was an Ordination; when Rev. Mr. S. Griswold, of Great Barrington, Rev. C. Merriam of Middletown, and Rev. — Hilliard of Portland, were promoted to Priest's Orders. On the Sunday following, Rev. Messrs. J. Blackburn, of Quincy, (Mass.) Roger Searl, of Durham, — Wheeler, of Brookfield, B. Bulkley, of Newtown, John V. Barber, Assistants in the Episcopal Academy of this State, were admitted to Deacons' Orders. *Quos Deus dirigat.*

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## ANECDOTES.

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### RANK POPERY.

THE wife of a Lieutenant-Colonel, who was stationed near Edinburgh, being visited by the Minister's wife, was earnestly intreated to come to kirk. This the lady promised to do, and kept her word, which produced a second visit; and the minister's wife then asking her how she liked their way of worship, she replied, Very well; but that having dirtied her clothes, and been pestered with a great number of fleas, she hoped the Minister would permit her to line the pew. Said the guest, *In troth, madam, I cannot promise that, for my husband would think it rank popery.*

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### FLYING FROM CHURCH.

WHEN Dr. Leigh was Vice-Chancellor of Oxford, application was made to him by several persons, as well of the town as the University, in favour of a flying itinerant, who, for the di-

version of the inhabitants, would undertake to fly from the top of the steeple of St. Mary's Church into the adjoining meadows, if the Vice-Chancellor would give him leave ; but the Doctor, with his usual pleasantry, said, *That every body should have his free consent to fly to the Church ; but he never would give leave for one to fly FROM it ;*—and so dismissed the petitioners.

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#### ARCHBISHOP CRANMER.

ARCHBISHOP Cranmer had a neice whom he married to a gentleman every way her equal in point of family and fortune. The wedding day was solemnized with great pomp and splendour. The next morning the good Archbishop went into their chamber, and, enquiring after their health, told them, he had a present to make them. They were impatient to know what it was ; but the Archbishop persisted in concealing it, till they both promised never to wear it at the same time ; and having extorted from them that solemn promise, he then pulled out a *fool's cap*.

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#### HONESTY AND BRAVERY.

THE Prince of Conti being highly pleased with the intrepid behaviour of a grenadier at the siege of Phillipsburgh, in 1734, threw him his purse, excusing the smallness of the sum it contained, as being too poor a reward for his courage. Next morning the grenadier went to the Prince, with a couple of diamond rings and other jewels of considerable value. *Sir*, said he, *the gold I found in your purse, I suppose your highness intended for me ; but these I bring back to you as having no claim to them.*—*You have, soldier,* answered the prince, *doubly deserved them by your bravery, and by your honesty ; therefore they are yours.*

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#### MR. SELDEN.

AS Mr. Selden, one of the greatest scholars of his age, who had a library perhaps not to be equalled in the universe, was holding a serious discourse with Archbishop Usher, a little before he died, he professed to his grace, that notwithstanding he had possessed himself of such a vast treasure of books, yet he could rest his soul on none but the scriptures. This celebrated person said, that the 11th, 12th, 13th and 14th verses of the 2d chapter of the Epistle of Paul to Titus, afforded him more consolation than all that he had ever read.

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#### THE GREAT DUKE OF LUXEMBURGH.

THIS illustrious man, on his death-bed declared “ that he would then much rather have had it to reflect upon, that he had administered a cup of cold water to a worthy poor creature in distress, than that he had won so many battles, as he had triumphed for.”

All the sentiments of worldly grandeur vanish at that unavoidable moment which consigns the body to the grave, and the spirit to God who gave it.



## TO OUR CORRESPONDENTS.

SEVERAL extracts from the Orthodox Churchman's Magazine, and other Communications, are received, and will find a place in the Churchman's Magazine in course. Mr. H's account of the rise and progress of the Episcopal Church in Roxbury, will be admitted into our next. Also, the history of the Church in Claremont, (N. H.)

A CARD TO THE EDITOR, LATELY RECEIVED.

Mr. Editor,

I EARNESTLY beg that you may procure a very large edition of Dr. Mather's *Gentle Shove to heavy rump'd Christians*, I am sure it would sell well; there is a general want of it among them. There is another book, the author unknown, called, "*Nine Buttons for a Believer's Breeches*" very much wanted. Get these books printed, Mr. Editor, and have the exclusive sale of them, and your fortune is made. I am yours, &c.

RUSTICUS.

The Editor of the Churchman's Magazine presents compliments to Mr. Rusticus, and requests him to procure for the good purposes he proposes, a copy of the "*Gentle Shove*" and the "*Nine Buttons*"—it would greatly add to the weight of obligation, if Mr. R. would likewise procure a copy of *Dr. Mather's Magnalia*.

We hope that some of our literary correspondents will give a proper answer to the following question:

How are the invitations and calls to sinners with which the scriptures abound, and the solemn declarations that God hath no pleasure in the death of sinners, but that they would turn and live, reconcilable with their being left of God to go on in sin and perish? Or in other words, if God be as desirous of the return and salvation of sinners, as those strong expressions (particularly Ezekiel ch. xxxiii. 11) intimate, what reasons are there assignable why HE, in whose hands all hearts are, and for whom nothing is too hard, and with whom nothing is impossible, doth not convert them to himself, provided the atonement be infinitely full? An answer to this question has been attempted in the Evangelical Magazine, No. 33, and onwards. As a number of the readers of the Churchman's Magazine would wish to see an answer more to their satisfaction, we would wish you to propose the question in your next, that some one competent to the task may gratify us with an answer.

HONESTUS.

FOR THE CHURCHMAN'S MAGAZINE.

## JOSEPH A TYPE OF JESUS.

1. **W**HEN Joseph his Brethren beheld,  
Afflicted and trembling with fear,

His heart with compassion was fill'd,  
 From weeping he could not forbear.  
 Awhile his behaviour was rough,  
 To bring their past sins to their mind,  
 But when they were humbled enough,  
 He hasted to shew himself kind.

2. How little they thought it was he,  
 Whom they had ill treated and sold !  
 How great their confusion must be,  
 As soon as his name he had told !  
 I'm Joseph, your Brother, he said,  
 And still to my heart you are dear ;  
 You sold me, and thought I was dead,  
 But God, for your sakes, sent me here.

3. Though greatly distressed before,  
 When charg'd with purloining the cup,  
 They now were confounded much more,  
 Nor durst they presume to look up.  
 Can Joseph, whom we would have slain,  
 Forgive us the evil we did ?  
 And will he our households maintain ?  
 Oh ! this is a brother indeed !

4. Thus forc'd by my conscience I came,  
 Oppressed with guilt, to the Lord,  
 Surrounded with horror and shame,  
 Unable to utter a word !  
 At first he look'd stern and severe ;  
 What anguish then pierced my heart !  
 Expecting each moment to hear  
 The sentence, " Thou cursed, depart."

5. But oh ! what surprize when he spoke !  
 And tenderness beam'd in his face !  
 My heart into pieces was broke,  
 O'erwhelm'd and confounded with grace.  
 " Poor sinner, I know thee full well ;  
 " By thee I was sold and was slain ;  
 " I died to redeem thee from hell,  
 " And rais'd thee in glory to reign !

6. " I'm JESUS whom thou hast blasphem'd,  
 " And crucified often afresh ;  
 " But let me henceforth be esteem'd  
 " Thy brother, thy bone and thy flesh.  
 " Thy pardon I freely bestow,  
 " Thy wants I will fully supply,  
 " I'll guide thee and guard thee below,  
 " And assign thee a mansion on high.

7. " Go, publish to sinners around,  
 " That they may be willing to come ;  
 " The mercy which you have now found,  
 " And tell them that still there is room.  
 " O sinner ! the message obey,  
 " No more vain excuses pretend ;  
 " But come, without further delay,  
 " To JESUS, your brother and friend."